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## Zion's Herald.

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## THE OUTLOOK.

Persia's holy city — Meshed — is to be connected by rail with the Transcaspian road. The junction is to be at Askabed. This remarkable concession may have been granted during the Shah's recent visit to the Czar. Less than two years ago Russia was denied the privilege of a consulate in Meshed; now she is permitted to build a railroad to this chief city of the fertile but rebellious province of Khorassan. England will not be happy over this fresh token of the growth of Russian influence in the land of the Shah, and she will be especially indignant at this closer Russian approach to Herat.

After three years spent in negotiations, the Minnesota Indian Commission has secured from the Chippewas the cession of all their land — about 3,000,000 acres — except a small reservation to be distributed in severalty. The tribal relations of these Indians will now cease. Each will take up his section of land and live on it under the same conditions as his white neighbor. The money received from the area to be sold will be placed to the account of the tribes in the national treasury. The interest will be used in building schools and supplying them with agricultural implements and materials. The land thus thrown open for settlement is nearly twice as large as Oklahoma and far more valuable.

The Upper Congo is competing with Zanzibar for the trade of Central Africa. The ivory that was formerly carried on the backs of slaves to the eastern port, is now finding its way to Stanley Falls, and is reaching Europe from the west coast. It was thought that no business could be done on the Upper Congo until a railroad was built around the cataracts, but the indomitable enterprise of the Belgian Dutch and French traders would not brook delay, and "to-day a fleet of twenty steamers is plying on the upper river, and eleven trading firms, most of them employing large capital, are doing business between the mouth of the river and Stanley Falls." Civilization will now make rapid strides in the very heart of Africa.

The final test of the working of the pneumatic tubes of the dynamite cruiser "Vesuvius" were eminently successful. The requirements of the contract were not merely met, but exceeded. Ten minutes was the limit prescribed for loading and firing each of the three guns five times, the projectile to contain 200 pounds of dynamite, and the range to be one mile. Two of the guns were fired five times in less than five minutes, and the third in less than seven, each shot exceeding the contract range in distance. The trial demonstrated the ability of this novel cruiser to throw about 1,500 pounds of dynamite per minute. The speed test was satisfactorily made some months ago, resulting in a mean speed of 21.6 knots to the vessel's credit. There is no doubt but that the "Vesuvius" will be accepted by the Navy Department, and take her place as the swiftest and most efficient of her class. Supplemental and exhaustive tests will be necessary to determine whether a sister ship provided for by the Fiftieth Congress, shall be built.

The U. S. Ship "Pensacola" has been designated to convey the astronomical expedition to West Africa to observe the solar eclipse which will occur Dec. 22. The party will number about twenty-five, and will include, besides the astronomers, several scientific experts who will use the opportunity to study marine biology, meteorology, trade winds, the depths of the ocean, etc., etc. Prof. David P. Todd, of Amherst College, will be in charge. The party will be taken to Loanda, and thence proceed to Moxim, on the Quanza River, about one hundred miles southeast of their landing-place. There the instruments, including the photographic apparatus (consisting of twenty cameras), will be set up. So rapid has been the advance in celestial photography that nothing more will be required of the latter apparatus than simple adjustment. The system is worked by an electro pneumatic process which operates automatically and needs no supervision. A second expedition, from the Lick Observatory, will go to French Guinea to view the eclipse from that point.

There is but one barrier to Statehood for Utah — the attitude of the Mormon leaders with respect to polygamy; but that shows no signs of yielding. The Territory has population and property enough to justify her admission. She has over 200,000 people and upwards of \$50,000,000 of taxable property. Her annual ore product exceeds \$7,000,000, and her wool clip is over 10,000,000 pounds. Only a small minority of Mormons, it is agreed, advocate or practice plural marriage. But the folly and fanaticism of the leaders still control the church of the Latter Day Saints. They have lately held their sixtieth conference in Salt Lake City, and the offensive doctrine has been again officially and publicly declared to have been revealed directly from God, and the determination has been expressed to maintain it

in spite of all trials and perils. It is the tyranny of the Mormon hierarchy which keeps Utah in territorial bondage. At least three-fourths of their followers, according to the report of the Utah Commission, repudiate polygamy — in practice, at least.

German jealousy on the east coast of Africa has been aroused by the recent concessions of the Sultan of Zanzibar to the British Company. The narrow wedge of land belonging to the latter has been enlarged by the addition of the island of Lamu and of four important ports north of it, so that the coast line of the Company now extends seven hundred miles, terminating at Wardschelk. This is very annoying to the rival German Company, who are besieging the Sultan for compensation. They are also provoked because Stanley is using his influence to promote the interests of the British East Africa Company. They have a suspicion — and there is certainly ground for it — that the American explorer is an agent for that Company, and that he has engaged Emin Bey to act in its behalf in establishing a line of traffic between the lakes and the Zanzibar coast. It is possible for this, among other reasons, that the German expedition for the relief of Emin halts on its way, and does not march inland. Germany's possessions on the east coast, however, are so broad and ample that she has small reason for finding fault on account of favors shown to the British Company.

There was a spirited and prolonged debate last week in the National Congregational Council at Worcester on the question of the admission of certain Southern delegates. It was not strictly a color-line question, for the Congregational body nobly declines to recognize such a line, and the negro race is already represented in the membership of the convention; it was rather a question of "fellowship." There is in Georgia a united conference of fifty-eight white churches which withdrew from the Methodist communion before the war and became Congregationalists because of a preference for an independent polity. This union of churches has not yet received their colored brethren into fellowship; its official representative, therefore, was not allowed to sit in the present Council as an active, but simply as an honorary, member. There were present, however, delegates from ten of the district conferences, who claimed — or, at least, one of their number claimed — that no occasion could be cited in which any discrimination had been shown by them against a colored man on account of his color. It was on the question of their admission that the great debate arose. It lasted all day, and called forth some of the best speaking talent among the delegates, both white and colored. The most effective speech in favor of admitting the delegates was made by Rev. Dr. Walker, and the most effective speech in opposition by Rev. Dr. Ward, of the *Independent*. The leading advocate for conciliation was Rev. Dr. Quint, who was chairman of the committee which reported in favor of admitting the delegates. The Council voted finally to admit, but with an explicit declaration, contained in the report, of unalterable hostility to all discrimination on account of color. The following was part of the paper adopted:

"It does not seem wise, however, to ignore the fact that much discussion has been had upon the race or caste question as possibly involved in this case. The Congregational church of Georgia stands uniformly against the charge of forcing their unwavering allegiance to the doctrine that God hath made of one blood all the nations of the earth; that every Christian, without regard to race, color or language, is the peer of every Christian in the right which appertains to members of the church. The strength of this argument is that it is based on the truth, and that doctrine will perish with the myths. Truth is not a thing to be manipulated into one shape for science, into another shape for philosophy, and into another shape for theology. Lessing was intoxicated when he cried out to God: 'Pure truth is for Thee alone.' There are not two kinds of truth, one kind here and another kind there, one kind for the Creator and another kind for the creature; but truth is one system perfect and eternal."

This brings us to the second conviction, namely: *Man can find the truth*. This implies a belief in the sacredness of human personality. It is not necessary to go to the fantastic extreme of Frederic Harrison and the positivists, and construct reverence for man into a religion with nine specified sacraments, a performance which Herbert Spencer has dubbed "retrogressive religion." It is not even necessary, with William Ellery Channing, to consider man "an ultimate being made for his own perfection as the highest end." It is enough to believe that man is a rational being, that man has the faculty of perceiving and understanding truth. Charles Sumner once said: "I am not an egoist, but I am an egotist." By this he meant but to declare his belief in the sacredness of his own personal powers. He meant what Garrison meant when he said: "I will not equivocate, and I will be heard." The times were hot and opinions many, and it required a sublime egoism to be true to one's own conclusions. Indeed, at no time is it easy to realize this religious egoism. The universe is so vast; art so long, and time is so fleeting; the problems of existence are so immense, and the data so tangled; the thinkers so quarrel and contradict, that at times any self-assertion appears foolish as a child trying to light up the midnight by striking one match under the whole sky. Yet every apostle of certainty, in spite of all moods and all difficulties, must dare to say to his soul, as Martin Luther dared to affirm in Erfurt, "I am made to reach the truth."

And bound up with this conviction is another, a third which completes the second: When a man has found the truth, he can know it. Here we would push further than all are willing to go. This word *know* is used in philosophy in the narrow range of demonstration. With knowledge the evidence is such that we are compelled to accept it, or break into insanity. It is in this exact sense Bishop Foster uses the word when he says we have no knowledge that death does not end all. But in the New Testament the word "*gnosko*" is used outside of this range of exact demonstration. When a rational belief becomes related to all there is of a man, and is tested by all the experience of living, it may become a personal certainty as complete to that man as though it could be demonstrated on a blackboard. The Master means as much as this when He says: "If any man will do His will he shall know," etc. Man is a complex being in complex relations to life; moral life and mental life, conscience, judgment and will are entangled; no man ever can give all the reasons for his certainty; but when once he reaches a central rest which remains with him, he *knows he has the truth*. There is no time to analyze and guard this fully now; but I go so far as to say that any atom of untruth, however honestly received, however elaborately defended, is related to the arbitrary volition, and secretly tends to unrest in personality. It is a mighty thing for a sane man to be fully satisfied to the very centre of his manhood. So when Mr. Huxley says it is wrong for any one to hold to certainty of the truth of a proposition unless he puts about that proposition a demonstration, it is absurd — as absurd as the hesitation of a certain boy in Maine. He fell into the Penobscot River all by himself, and when questioned as to his wet garments, the little agnostic, all a drip, answered: "Perhaps I fell into the water, but I would not be too sure about it." All agnosticism is the over-emphasis of the frag-

ment, and the under-emphasis of the complete man.

Among the possible general bearings of a thinker is the negative. This begins with doubt and ends in despair. There is no bottom anywhere. The only things not utterly senile are sarcasm and lamentation. Take this choice bit from the pessimism of Schopenhauer: "The general constitution of life shows that it is planned to produce the conviction that nothing is worth our efforts, that all possessions are but vanity, that the world is bankrupt in all quarters, and life a business which does not pay expenses." Over against this mass of hopeless negation there is possible a positive bearing. Life is not a dreary failure. Hope is philosophical. It is not wisdom to begin a campaign by blowing up your own magazine. The world is capable of explanation. There is a reasonable centre to anything. Thus art, science, philosophy, and religion take on a value, and the business of the world moves on. At the heart of this positive bearing are three profound convictions. First: *This is eternal truth*. Not merely this or that thing fits the fact; but there is a complete system of rational principles, and this system is everlasting. Some say truth is a thing God makes as He makes a dolphin; others say that truth is an eternal law behind God, or an abstract law which comes to life in God's person; others say with deeper reasoning that truth is but an expression of the whole nature of Deity; but whatever may be one's philosophical theory, he must, to have the positive bearing, believe that with truth, as with the Father of lights, there is "no variation, neither shadow that is cast by turning." Such suggestions as that of John Stuart Mill that  $2+2=5$  possibly in some other world; or that kindred suggestion of Daniel Webster, speaking of the Trinity, that no one can tell what mathematics God may get up for Himself — all such trifling with rational principles must be limited to Alice in Wonderland, dreaming: " $4\times 5=12$  and  $4\times 6=13$ ." When any world demands a new mathematics, or any doctrine a new multiplication table, that world will drop into chaos, and that doctrine will perish with the myths. Truth is not a thing to be manipulated into one shape for science, into another shape for philosophy, and into another shape for theology. Lessing was intoxicated when he cried out to God: "Pure truth is for Thee alone." There are not two kinds of truth, one kind here and another kind there, one kind for the Creator and another kind for the creature; but truth is one system perfect and eternal.

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Yet this positive bearing does not involve the spirit of dogmatism. Dogmatism is a thing every teacher should avoid. All material teaching; all final appeal to authority whether in creed, or text-book, or person; all quieting of serious discussion by a stout *ipse dixit* is foreign to the best conception of the positive bearing. There is, however, a seeming dogmatism, a dogmatism of manner, which must not be confused with a dogmatism of spirit. Many a teacher protects the work in hand by an unpleasing manner toward the students. Many a man is earnest to the last edge of self-assertion. Samuel Johnson was as fierce as a north wind in debate. Boswell says Johnson would yell out at a man: "Sir, you do not see your way through that question." But when somebody asked the author of the great English Dictionary how he came to define *paster* as the knee of a horse, he made no apology even, but said, "Ignorance, Madam, pure ignorance." But real dogmatism is the bravado of discussion. It often expresses, not certainty, but a want of confidence in a doctrine; or lack of resources in argument. "Yes," said Lyman Beecher, "I always pound the pulpit when I have real nothing more to say." Dogmatism, too, never convinces any one. You can bluster a poor fellow speechless, but in behind his silly shivers in his cold doubt. The art of teaching is not the silencing of men, but the establishing them in the truth. This establishing, this upbuilding, must ever have in it the element of certainty which is the peculiar property of the positive bearing. The whole world is weary of the interrogations point. Thomas Carlyle once snorted out (in brief): "In God's name, keep your dirty doubts, and give us something to eat." Any one who feels all through the strength of truth, found and held, will find also some eager man to hear his positive words. It should be said of every teacher, as St. Paul said of our divine Teacher: "He was not yet and nay, but in Him was yea."

## Personal Beliefs.

From this general bearing it is an easy step to personal beliefs. At this point my only aim is to touch such crucial beliefs as just now are under public discussion, or in some way test and reveal a man's theological position. In every system of theology there is more or less fundamental philosophy. Thus, as Dr. B. Cocker has pointed out, Watson's Institutes rest upon the empirical philosophy, the *materialism* of John Locke then dominating the schools of England. Holding to empiricism, Richard Watson had in him an element of delusion; and down through the first century of Methodist theology, there is many a delusive touch. All this subtle delusion must be uncovered and purged out of our conceptions of God. We must walk squarely between delusion and pantheism, emphasizing equally the transcendence and the immanence of Deity. A true Christian theism gives us our opportunity. Never has there been a philosophy of life giving to the theologian a better chance to organize Biblical truth into one consistent whole. This theism cannot be demonstrated; but that, as Prof. Brown says, "is implicit in everything."

Another matter of peculiar interest, in the relation of this chair to Methodism, is that central doctrine, the Atonement. The pure governmental theory is held to some extent in our church; yet there are those among us who have never been entirely satisfied with that theory, and I must count myself among that number. Take this forcible statement made not long ago: "There is no necessity for the punishment of sin in the nature of sin. It is punished to maintain the authority of the law. Anything else will maintain the authority of law may be substituted for penalty." To me this is an unbiblical conception of all sin, and a mechanical notion of the relation of God to moral law. The law is of no value excepting as an expression of the holiness of God; and I would say that the only reason the law must be satisfied, is that God himself must be satisfied. God does not demand the supremacy of the moral law, first of all, because He is holy and cannot be other than Himself. With Anselm, we must reach back into the nature of God, and get there the absolute necessity for the atonement; then coming out from that absolute necessity to the nature of the atonement, the governmental theory, with elements of the moral influence theory, can be used at large value.

All the questions growing out of eschatology are becoming more important; but of them all, the doctrine of the Intermediate State demands the most searching consideration. Valuable monographs have been written, but the doctrine must be given a larger place in a systematic theology, and so related carefully to other parts of the system. The Romish doctrine of purgatory is too coarse; and the doctrine of a *post-mortem* probation is as weber, both unconstitutional and unphilosophical. Two things must be protected: First, the significance of this life as a probation; second, a fair chance for every responsible creature. This can be done by saying that all decision bearing upon trend of character must be made *here*; but this decision may mean to some only what Dr. Whedon has called "the spirit of faith, and the purpose of righteousness." Here I would bring to bear a true doctrine of the intermediate state, showing how a fixed purpose of righteousness may there work out completely through personality, and the spirit of faith become an actual fact in Christ. In short, all that here in this life is implicit becomes explicit when we are absent from the body and present with the Lord."

Concerning the Bible itself there are several important questions now before us, and it seems to me right to be plain here also. What is Rationalism? This word has been defined and discussed until many can appreciate the

condition of a student who said: "If any man ever lived on the earth with a clear notion of what the thing means, that man must be dead!" In the 17th century the word "rationalism" had a technical significance as the name of a special school of thought. Bacon uses the word to express the rational as opposed to the empirical philosophy. In Clarendon's state papers the word is applied to a party in the Presbyterian Church. Then for a time the Deists were called rationalists. In Germany the word took on various shades of meaning. Kant gave a new turn to the old "ontology" and his philosophy was called rationalism. Then they divided the rationalists into "supernatural" and "pure." Now the shading was so delicate that they had not only the supernatural rationalists, a man like Breitnachler, but also the rational supernatural, a man like Stahl. In a broader manner, Fr. v. Reinhardt defines the rationalist as the one to whom "the Bible is like any other book. He accepts it only when it agrees with his opinions, and then only as an illustration and affirmation, not as an authority."

To-day in Germany they speak of the old rationalism and the new; meaning what is taught of it at Jena, and the new-Kantian philosophy of Ritschl.

In view of all this variation, and in fair relation to what may be called the central trend of rationalism, I would define a rationalist as one who tries to explain the Bible and Christianity and all human experience without the supernatural. To the rationalist, as Röhr puts it, "the supernatural causes a feeling of disgust."

Now two plain standpoints for the study of the Bible can be fixed: 1. That of the supernaturalist; 2. That of the rationalist. Easily now can be made the tests: Is the miracle possible as an idea in philosophy? Is "Yes," said Lyman Beecher, "I always pound the pulpit when I have real nothing more to say." Personal Beliefs.

From this general bearing it is an easy step to personal beliefs. At this point my only aim is to touch such crucial beliefs as just now are under public discussion, or in some way test and reveal a man's theological position. In every system of theology there is more or less fundamental philosophy. Thus, as Dr. B. Cocker has pointed out, Watson's Institutes rest upon the empirical philosophy, the *materialism* of John Locke then dominating the schools of England. Holding to empiricism, Richard Watson had in him an element of delusion; and down through the first century of Methodist theology, there is many a delusive touch. All this subtle delusion must be uncovered and purged out of our conceptions of God. We must walk squarely between delusion and pantheism, emphasizing equally the transcendence and the immanence of Deity. A true Christian theism gives us our opportunity. Never has there been a philosophy of life giving to the theologian a better chance to organize Biblical truth into one consistent whole. This theism cannot be demonstrated; but that, as Prof. Brown says, "is implicit in everything."

This brings us squarely to Biblical criticism, a subject with which a systematic theologian has something to do before he can fully discuss the doctrine of Inspiration. Of the value of "lower criticism" in placing the exact text and bringing out the testimony for a conjunction or an adverb, there can be no intelligent dispute. But is the same true of "higher criticism"? Have we any right to pry under the canon? Have we any right to study the books as books? to inquire as to date and authorship? to seek the relation of a book to the place and period in which it was written? to discover the process by which it came to its present shape? It seems to me that all these things are not only our right, but our duty; and in the end will help the Bible. As Prof. Greene says: "The more thoroughly the foundations are examined, the more solid they will be seen to be." The systematic theologian must dare to say to all the departments of criticism and exegesis: "Test the Word of God in all ways known to your skill and modern apparatus, and then give it to me for doctrine; but you must be true to your supernatural standpoint in all your work." This suggests another thing which should be said in this connection. There are indications that some of these critics, yet claiming to be supernaturalists, are still clinging to their standpoints.

## Miscellaneous.

## AN ADMIRABLE CREED.

REV. JOHN ALPHRED FAULKNER.

THE restlessness of the Presbyterian church under the bondage of that stern old Calvinistic symbol, the Westminster Confession of Faith, is one of the most hopeful signs of the times. It reveals at once the conviction that the church has made progress in its apprehension of truth, and that that progress has rendered it impossible to hold longer to any hard type of Calvinism.

Nearly all the greater Presbyterian churches have sought or are seeking relief from the burden of the Westminster Confession. The United Presbyterian Church of Scotland has found this help by a declaratory statement setting forth the sense in which she adheres to the Confession. This Declaratory Act, passed in May, 1879, puts emphasis on vital doctrines which the Confession either obscured or ignored, such as the "love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect obedience." It added that the doctrine of divine decrees and election is to be checked by the truth that God is not willing that any should perish, and it denied the Westminster views concerning the damnation of infants and of those who are without the "pale of ordinary means." It pronounced the standards "necessarily imperfect, being of human composition," and that they were to be received only "in view of the explanations contained in the Declaratory Act of Synod there averted." This declaratory statement, therefore, served in relieving the conscience of the United Presbyterian clergy not only by stating a modified and loose sense in which they might adhere to the Confession, but also by countervailing some of the doctrines of the Confession; and it has become to this extent a new creed. The Free Church of Scotland, after years of discussion and delay, appointed a committee at its General Assembly last May to advise as to the best method of meeting the exigencies that were placed upon them by a creed which did not voice the living faith of the church. The Presbyterian Church in this country (North), as is well known, has recently resolved to submit to the presbyteries the question of revision.

The Presbyterian Church of England has taken up the work after a more radical fashion, however. It proposed to consider whether it would not be well to adopt (1) a revised formula of subscription; (2) an explanatory declaration setting forth the sense in which the church understands her standards; and (3) a new digest of doctrine, at once shorter and more in harmony with the present belief of the church. On account of legal difficulties, the declaratory statement was abandoned. The new creed was submitted to the General Assembly in 1888, thoroughly discussed and handed to the committee for improvement, and in its revised form placed before the Assembly in 1889, by which it was received with hearty approval, but the final action thereupon postponed for another year. There is no doubt that the new Articles of Faith of the English Presbyterian Church will be adopted by that church with substantial unanimity in their present revised form.

It becomes, then, an interesting question —

What kind of a creed is this? How much of Calvinism is in it? Does it bear out the oft-repeated assertion that the Calvinistic churches have drifted away from the Calvinism of their standards, and have become largely Arminianized in faith? Does it bear out that other assertion, that the so-called orthodox churches have largely modified their fundamental doctrines in the interests of a so-called liberalism? Let us look at the creed from these two points of view. And when we remember that in the old country theology has made greater advance than in America, and that there is less sensitiveness as to new statements of truth, and the clergy are less trammeled in their search for truth, we have a right to place great importance on the new English Presbyterian creed as revealing the currents of thought on questions of belief.

First, as to the Calvinism of the Creed. [Let me say for the benefit of my young readers that Calvinism is that system of doctrine which places stress upon the decrees of God, upon His ordaining whatsoever comes to pass, and upon His election to life of those who shall be saved, and His passing by to eternal death of those who shall be lost, without reference in the first instance to their faith or good works, but solely for the display of His sovereign grace in the one case, and of His sovereign justice in the other. Arminianism, on the contrary, is that system of doctrine which places stress upon the free grace and love of God and the free will of man.] I will now quote those articles in which, if anywhere, a Calvinistic statement might be expected: —

"1. Of God. We believe in, and adore, one living and true God, who is spirit and the Father of spirits, present in every place, personal, infinite, and eternal, the almighty Author and sovereign Lord of all; most benevolent, holy, and free; pure in mind, in holiness, truth, and love; to whom all merciful and gracious; unto whom only we must cleave, whom only we must worship and obey. To him let glory forever. Amen."

"4. Of Providence. We believe that God the Creator upholds all things by the word of his power, preserving, supporting, and governing them according to the laws of their being; and that he, through the presence and energy of his spirit in nature and history, dispenses and governs all events for his own high design; yet he is not in any wise the author or approver of man's sin, nor has he any bounds set to his power, but only the limits of his own will and pleasure. To him let glory forever. Amen."

"6. Of Saving Grace. We believe and proclaim that God, who is rich in mercy as well as of perfect justice, was moved by his great love to man to hold forth from the first promise of redemption, which took place in the garden of Eden, and again, in the fullness of the time, he accomplished his gracious purpose by sending his son to be the Saviour of the world; wherefore our salvation out of sin and misery is ever to us a seed bid to tree and sovereign grace."

"10. Of the Gospel. We hold fast and proclaim that God, who wished that all men should be saved and come to a knowledge of the truth, has, by his Son our Saviour, given commission to the church to preach unto all nations the gospel of grace, wherein he freely offers to all men forgiveness and eternal life, calling on them to turn from sin, and to receive and rest by faith upon the Son Jesus Christ."

"Carey saw one feeble missionary organization, that was a butt of ridicule even in many religious circles; we see to day 150 separate organizations, which are expending more than \$12,000,000 a year on foreign missions alone; 7,000 educated men and women from European races stand as officers in the foreign field, and 35,000 native workers are marshaled under them as leaders of the missionary host. Carey and the early missionary heroes had only one method of getting access

to the heathen heart and life — by preaching; but to-day our medical missions, our zemana work and our schools have opened up avenues into the home life of the people then impossible. Carey then turned his face toward a heathen world in which there were 557,000,000 of human beings and less than 300 evangelical Christians — pause and reflect on that a moment; that ninety-five years ago all the evangelical Christians in the entire heathen world could have been put without crowding in one side of an ordinary church gallery; we turn to that same heathen world, and though we see the total swelled to 1,000,000,000, instead of the little handful of less than 300, we see a marching army of more than 3,000,000 of Christians. Henry Martyn, seventy-five years ago, having made but one Moslem convert during his brief but heroic career, declared that the conversion of a Hindu was a "miracle as stupendous as the raising of the dead;" but Brahmanized India alone to-day shows 2,000,000 of Christians.

The above are all the Articles of the new creed — except, perhaps, the eighth, "Of the Work of Christ," an admirable definition, fully in accordance with our own teaching (arriving, possibly, the single assertion that Christ "did fully satisfy divine justice," to which indeed the older Wesleysans would not have objected) — which touch upon matters which have been in dispute between the Presbyterians and Methodists. And hearty Armenian as I am, I must confess, leaving out Article 16 (in which the doctrine of final perseverance is stated in its very mildest and least objectionable form), I can say after each article, "All this I steadfastly believe." What nobler statement can be made of God's loving purpose of salvation than that in Article 6? Can any preacher desire a grander charter of his calling than Article 10 affords him? Nor is there anything of objectionable in this fresh putting of the dogma of election (Art. 12)? We believe as earnestly as do the Calvinists in such a doctrine. I am sure that neither Wesley nor Arminius would have objected to this declaration of our English Presbyterian brethren. The committee do not state that the number of the elect is fixed, that they are chosen without reference to their own attitude to Christ and his work; nor do they state what is the basis on which God's "sovereign grace" proceeded in choosing a people unto himself. There is nothing in this Article inconsistent with Arminius' "Declaration of his Own Sentiments on Predestination," when he says: "The second precise and absolute decree of God is that in which He decreed to receive into favor those who repented and believed," etc. (See "Works," Ed. Nichols and Bagwell, I, 247; II, 470; III, 200-203.) His searching criticism of the Calvinistic doctrine of election, which he makes in his "Declaration of Sentiments," is powerless against such an inoffensive statement as that before us. Compare with this the grim and sturdy Calvinism of the Westminster Confession of Faith: —

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." — "The angels and men, then pre-destinated and foreordained, are partially and unchangeably so signed; and their number is so certain and definite, that it cannot be either increased or diminished." This predestination unto life is "without any principle of faith, or good works, or perseverance in either of them." — "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for the sin of the pride of his glorious justice" (III, 3, 4, 5, [in par.] 7).

Nothing shows better the progress of theology within the last two hundred years than the placing side by side the Third Chapter of the Westminster Confession and the Twelfth Article of the new Presbyterian Creed. Let us thank God that the latter not only refuses altogether to state any doctrine of reprobation, but also states the doctrine of election in such a mild form as to meet the assent of every Christian who holds with St. Paul on that subject (Rom. 8: 29, 30; 11: 5; 1 Cor. 1: 26-28; Eph. 1: 4-6). — [To be concluded.]

## CAREY'S MISSIONARY WORLD AND OURS.

REV. LOUIS ALBERT BANKS.

THE modern mission movement is a centaur plant that as yet has had only one blooming time. Only one hundred and three years ago William Carey began his persistent agitation which after seven years led to the organization of the Baptist Missionary Society. What a contrast between the world Carey looked up to and the world we see to-day! Then there were only 731,000,000 of people living on the globe, of whom only 174,000,000 were nominal Christians, and only 44,000,000 belonged to the reformed, or in the modern sense evangelical, churches. Now there are living on the earth 1,500,000,000, of whom 450,000,000 are nominal Christians and 165,000,000 evangelical.

In the year 1858 we crossed the life-line of hope, that is, we caught up in missionary aggression with the growth of population; and for the past thirty-one years we have been doing far more than hold our own with the increase of the human race. The relative growth and power of the nations is also on our side and ought to give us great encouragement.

When Carey organized his mission there were only 145,000,000 of Europeans out of a total 731,000,000 on the globe, or about one-fifth of the whole; now there are 420,000,000 out of a total of 1,500,000,000, or a good deal more than one-fourth. And these Europeans are getting control practically of the whole earth. In Christian influence the English-speaking peoples stand at the head, and their relative growth is also on our side. Carey faced a world that contained 22,000,000 who could speak the English tongue; that is, about one-sixty-seventh of the population of the earth, or one-seventh of Europe; now there are 115,000,000 who speak the English language, or one-thirteenth of the total population of the world and a good deal more than one-fourth of Europeans. To put it in another way: If William Carey had started out to preach the Gospel in the English language only, in Europe one man out of seven would have understood him, and in the world at large only one out of sixty-seven. But to-day the English missionary, speaking no language but his own, faces a world in which among Europeans nearly every third man he meets understands his message, and in the world at large he is intelligible to every thirteenth individual. And this mighty English current sweeps on, adding to its ever-increasing constituency at the rate of more than a million a year.

Carey saw one feeble missionary organization, that was a butt of ridicule even in many religious circles; we see to day 150 separate organizations, which are expending more than \$12,000,000 a year on foreign missions alone; 7,000 educated men and women from European races stand as officers in the foreign field, and 35,000 native workers are marshaled under them as leaders of the missionary host. Carey and the early missionary heroes had only one method of getting access

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We now approach

the importance of education, and before his seventeenth year he had begun many a leisure hour with some useful book. His elections at this early age seem to have been remarkably judicious. Years afterwards, when it was proposed to introduce Smellie's "Philosophy of Natural History" into the curriculum at Middletown, he remarked, "I first read that book while attending a lime-kiln on my father's farm." From seven to sixteen years of age his attendance at school did not aggregate more than two to three years. This loss he always greatly deplored; but, unlike the average lad, he redeemed some of his time by reading excellent books. In 1809 he went to a grammar school at Poacham, some twenty miles from home. He soon impressed his associates by his dignity and stoutness; but he relaxed the strictness of his devotional exercises, lost his religious zeal, and became as ambitious and worldly as his associates. In 1812 he entered Vermont University. That institution suspending on account of the war with England, we next find him at Brown University, where he graduated in 1815.

He was again a member of the General Conference in 1832. During this and the following year he labored in behalf of Indian missions, wrote and published stirring appeals on the temperance question, engaged in the Calvinistic controversy, and last himself in aid of every good word and work. Meanwhile he flamed and popularized the University were extending. The exposure incident upon a revival of religion in which all but three or four of the students were converted, and the necessity of traveling in the pecuniary interests of the school, broke down his health. His medical advisers prescribed a rest and a trip to Europe. His departure was delayed until the fall of 1835. During his absence he was elected a bishop by the General Conference. After earnest consideration he declined consecration in a letter to his mother, Rev. C. A. Littlefield.

The young people of this church have formed a Chautauqua Circle and elected the following officers: President, Rev. C. A. Littlefield; vice-president, J. B. King; secretary and treasurer, F. N. Lander. They will meet once a month.

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## Our Book Table.

CHRISTIAN THEISM. Its Claims and Sanctuaries. By D. B. Parson, LL. D. New York: G. P. Putnam's Sons.

A strong volume, full of inspiring and profound thought. And we utter this word with deliberate meaning. Dr. Parson possesses what as profound thinkers as he do seldom possess, namely, a clear and luminous style, unbefogged by any crude or harsh, hasty or semi-learned expressions. It is a masterpiece of close and clean reason, warmed by a strong, pure heart. The finest chapter in the book is the fourth, which treats of the "Goodness of God." Here Dr. Parson is a rational optimist, and his presentation of this philosophical state is the best we have ever seen. In reference to the origin of moral evil, he says:

"But the objector may still ask, 'Why is sin possible? Why should it ever have had an existence in God's universe? If He be omnipotent, why did He not prevent it at the beginning?' These questions are the hardest of all. There are a few suggestions to be made in reply which at least give some light."

After saying that God's omnipotence cannot do the seemingly impossible or the rationally contradictory," and that "the question of universal moral perfection is not a question of power," he adds that,

"Man's freedom must not be destroyed. Sin implies law. For the transgression of any other would not be sin. But a righteous law implies a right to law-governed action. So the very existence of sin in the creature presupposes righteousness in the Creator. Now the only remaining question is: 'Why does not the righteous, omnipotent God prevent the transgression of His creatures?' But so far as we see, He could do it in no other way than by abridging man's freedom. When He gave freedom He gave the possibility of sin. This possibility is necessary to moral character. For there can be no virtue in avoiding that which must be done. But a free moral system is better than a mechanical one."

The sixth chapter is the weakest in the book, and it must be confessed that, philosophically and practically, it is very weak. And this is especially to be lamented because the other chapters are so strong. If before he wrote this chapter he had read McCone's "First and Fundamental Principles," as well as the same philosopher's "Intuitions," he would not have fallen into the hole he has. He is in good company, however, for Dr. Bushell fell in; but then, we are in this day beyond Bushell in some matters.

MONOPOLIES AND THE PEOPLE. By Charles Waitz, Baker, C. E., New York: G. P. Putnam's Sons.

This is an excellent hand-book of some phases of political economy. Mr. Baker presents this grievous evil in a clear and thoughtful fashion for the consideration of the people. He sees the injurious effects of monopolies of all kinds, and points them out with a judgment that condemns; while he does not fail to observe the benefit of monopoly, which, however, are small in comparison. He thinks that both monopolies and trusts (which are a species of monopolies) should be remedied by government regulation with private management. He thinks strikes are injurious to labor, and that whatever will take away the obstructions to the wheels of labor will increase the demand for it, and thus, also, increase wages. The book is a calm and philosophical discussion of a practical difficulty in the way of a happy relation between labor and capital, production and consumption, demand and supply.

THE WALKS AHEAD OF TWO YOUNG NATURALISTS. From the French of Charles Baudrard, by David Sharp, M. B. F. L. S., F. Z. New York: Thomas Y. Crowell.

This profusely illustrated and beautifully-printed volume is one of the best of that kind of books which in these times cater for public patronage by endeavoring to put information in an attractive manner rather than in a dry and formal fashion. Young people will become interested in gastronomes, radiates and animals by the very interest which they will have in Doctor Bob. Land and sea are covered in the experiences of the naturalists, and so the reader enjoys a survey, skilfully and interestingly given, of a wide field.

There are many curious habits of animals called to mind, and fresh knowledge thus imparted. Many "glories" that would be repulsive, if mentioned by name to the aspiring young naturalist, are thus pleasantly introduced masked. The book is highly creditable to author, translator and editor, and Warren.

at the preachers' morning, Oct. 28, there were general meetings will be held. King will be as pastor.

the third quarterly churches at West are under the care

-school conventions enfield, Rev. Elmer addresses were made and Littlefield, and aining to Sunday-conventions will be held and Warren.

CASSELL'S FAMILY MAGAZINE for October is a bright and entertaining number, with new chapters in the interesting serials — "A Woman's Strength," by Arabella M. Hopkins; "Engaged to be Married," by L. T. Meade; and "A Man in a Million," by Gordon Stables — and stories, miscellaneous papers and poems, to make an inviting tapestry of contents. Cassell & Company, Limited: 101 and 106 Fourth Ave., New York.

A picture of the noble French hounds that belonged to the Count de Barral forms the frontispiece to the October *St. Nicholas*, and an accompanying article by Noah Brooks entitled "Among Dogs of High Degree," is very entertaining. Then there are contributions from Joel Chandler Harris, Calia Thaxter, Elizabeth Robins Pennell, Harriet Payson, Scott Spofford, Jason Raip, Elizabeth Cavaria, Margaret Johnson, Willis Boyd Alien, and others, making altogether a most excellent and readable number of this favorite young folks' magazine.

T. M. BARBER, Sec.

is healthfully digested, the person might consider himself or herself out of the ranks of amateur physicists. Larger and more pretentious books contain no more practical and thorough information in physics than this. It is a feather in the Chautauquas cap.

THE PILGRIM PRIZE SERIES (Congregational Sunday School and Publishing Society: Boston) is a fine collection of stories that will delight many a reader, beside doing much good in the formation of character and the strengthening of faith. The six volumes should be put into the Sunday-school library where the best and richest is not only wanted, but absolutely needed. "ROSE AND THORN," by Katherine Lee Bates, was the winner of the first prize, and should, therefore, be read first. "A TITLED MAIDEN," by Caroline Atwater Mason, won the second prize, and will come next in order. Then follow the other four capital tales: "THE HERMIT OF LIVIN," by M. R. Housekeeper; "A KNOT OF LIVIN," by Lotte E. Street; "MY LADY NEIL," by Emily Weaver; and "HOW HE MADE HIS FORTUNE," by Julia A. W. De Witt. Each volume is well illustrated and clearly printed.

## Magazines and Periodicals.

Three fine descriptive and illustrated articles help to make *Harper's* for October a notable number. The great Russian fair held annually at Nijni-Novgorod is one of these, prepared by Theodore Child; the second is an account of the famous ruins of Hierapolis, by Tristram S. Ellis; and the third is a description of "A Corner of Scotland Worth Knowing," by Prof. W. G. Baskin. Mr. Abby has done excellent work in his illustrations of Mr. Dobson's poem, "The Noble Patron." "Butterflies," and "With the Eyes Shut" (the latter by Mr. Edward Bellamy) are capital stories. Careful readers will find abundance of other good matter which we have not space to particularize.

THE OCTOBER COSMOPOLITAN is rich with illustrations. The leading paper is a finely-illustrated one upon "The Reconstruction of the French Army," by Count Paul Vassil. L. R. Dane gives a graphic account of "An Optical Social Experiment — Tuxedo." S. R. Davis displays "A Great Iowa Farming Region." D. E. Hervey writes about "The Rustic Music of the Greek Church." P. G. Hubert, Jr., has (where are the illustrations?) an instructive paper on "Volapük." Frank G. Carpenter offers an historical paper, "Egypt under the Khedives." William E. Curtis tells about some "Wealthy Women of America." A. G. Spalding gives us "Base Ball," and Capt. Charles King, U. S. A., has a bright story entitled, "From 'The Point' to the Plains." Ten poems are also interspersed, and the usual departments. Edited by John Brisbane Walker, New York, 563 Fifth Avenue.

IN THE OCTOBER ATLANTIC, besides the continued serials by Edwin Lissner Bynner and Henry James, there is a splendid paper, "A Non-Combatant War Reminiscence," by J. R. Kendrick; an historical paper, "The Monmouth and Newport Campaigns," by John Fiske; a unique article, "Prismatic," by Sophia Kirk; "The Closing Scenes of the Iliad," by William Craston Lawton; a short story, "Dave's Necktie," by Charles W. Chestnut; an interesting financial article, "The Government and its Creditors," by Henry Loomis Nelson; L. D. Morgan writes about "Laure and Learning;" and the rest of "Fiction in the Pulpit," Agnes Repplier defends the ethics of novels; Joseph H. Huyser has a fine biographical paper upon the late "Theodore Dwight Woolsey." The poems are by Clinton Scollard, May Colborn, Veil, and J. B. Tabb. Boston: Houghton, Mifflin & Co.

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"something new, something fresh, something out of the old rut." The contents are: "Oh, Tempor! Oh, More!" an unpublished poem by Edgar A. Poe; "Our American Cousins," by an English Visitor; "The Queen's Secret;" "American Literary Portraits — Mark Twain;" "A Doubting Domine;" "A Rose by Any Other Name;" "American Booksellers, Past and Present;" "My Two Loves," a short poem. Baltimore, Md.: American Press Company. Price, \$1 per year.

WOMAN'S HOME MISSIONARY SOCIETY.

The eighth annual meeting of the W. H. M. of the New England Conference was held in Temple Street Church, Boston, Wednesday, Oct. 2. Mrs. V. A. Cooper being in the chair.

The session was opened with prayer by Mrs. J. F. Clymer, of Somerville, after which the business of the session was taken up.

The reports of the different committees and district secretaries were read, and standing committee on resolutions, by-laws, and *Woman's Home Missions* were appointed.

The reports were all so encouraging as to prompt us to further diligence in this good work.

The delegates appointed to the annual meeting of the General Executive Board, to be held in Indianapolis, Oct. 31 to Nov. 7, were: Mrs. V. A. Cooper, delegate; Mrs. W. E. Dwight, reserves; Mrs. G. W. Mansfield, reserve for Conference secretary. The following officers were elected: President, Mrs. V. A. Cooper; vice-president, Mrs. G. W. Mansfield; corresponding secretary, Miss S. M. Newhall; recording secretary, Mrs. D. F. Barber; treasurer, Mrs. D. L. R. Thayer. Boston District — western division: vice-president, Mrs. W. L. Clark; secretary, Mrs. C. A. Jacob; manager, Mrs. John Starkie. Boston District — eastern division: vice-president, Mrs. T. C. Watkins; secretary, Mrs. C. A. Jacob; manager, Mrs. D. H. Elm. North Boston District — vice-president, Mrs. Charles Parkhurst; secretary, Mrs. L. H. Duggett; manager, Mrs. W. W. Colburn. Lynn District — vice-president, Mrs. J. H. Mansfield; secretary, Mrs. L. W. Staples; manager, Mrs. H. B. Haven. Springfield District — vice-president, Miss Mary L. Jacobs; secretary, Mrs. Dr. Newton Morgan; manager, Miss Emily Wyman. Resident managers: Mrs. S. B. Holway, Mrs. F. H. Lord, Mrs. Ames Beckford, Mrs. C. K. Davis, Mrs. Prof. S. G. Curry, Mrs. Dr. J. W. Cushing, Mrs. Rev. F. T. Pomery, Mrs. Rev. C. F. Rice, Mrs. S. J. Higgins, Mrs. A. E. Whittier, Mrs. Rev. S. L. Gracey, Mrs. Rev. F. H. Knight, Mrs. Rev. H. Montgomery, Mrs. F. W. Carver, Miss Rachel McGuire, Mrs. L. D. Bragg, Mrs. W. E. Dwight. Agent on supplies, Mrs. A. R. Whittier. Agent on nite boxes, Miss E. H. Newhall.

The last illness was brief — a period of ten days — and during this time he often spoke of God's goodness to him and of his readiness for an exchange of worlds. Very faithful attentions were given by family and friends, but his time of departure had come, and friendly hands have laid him down to his last sleep. How sweet will be the awakening morn of the resurrection! He leaves a wife and three children (by a former companion) to mourn their loss.

W. L. BROWN.

HUNTER. — Died, in Clinton, Me., Aug. 1889, Mr. Josiah Winn, aged 76 years.

The deceased was, for many years, connected with the Methodist Episcopal Church in this town.

He was devout in spirit, and his tender words and earnest exhortations will not soon be forgotten by us.

Especially was he faithful in his visits to the sick and quiet.

His heart was ever warm to the temperance cause, and reformers were well aided by his counsel and advice.

His companion depred this life, and since that period his health has been feeble; but he was cheerful in spirit and died in good hope of heaven.

W. L. BROWN.

HATCH. — Died, at his home in Dresden, Me., Sept. 15, 1889, aged 88 years.

More than six years ago Brother Hatch accepted Christ as his choice, and with him it was a source of great joy.

He was a member of the First Congregational Church, where he continued a devoted member to the day of his death. He was for fifty years a class-leader. His neighbors say he was a good man, faithful to God, to the church, and to his family. In the home they tenderly cared for him, family and friends, and his time of departure had come, and friendly hands have laid him down to his last sleep. How sweet will be the awakening morn of the resurrection! He leaves a wife and three children (by a former companion) to mourn their loss.

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He was a member of the First Congregational Church, where he continued a devoted member to the day of his death. He was for fifty years a class-leader. His neighbors say he was a good man, faithful to God, to the church, and to his family. In the home they tenderly cared for him, family and friends, and his time of departure had come, and friendly hands have laid him down to his last sleep. How sweet will be the awakening morn of the resurrection! He leaves a wife and three children (by a former companion) to mourn their loss.

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# Zion's Herald.

WEDNESDAY, OCT. 16, 1889.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

The first page, with the exception of "The Outlook," is devoted to the strong, scholarly "Inaugural Address" of Dr. Olin A. Curtis before the Theological School of Boston University, Oct. 9 — the thoughtful perusal of which will well repay the reader, clerical or lay.

On page 2, Rev. John Alfred Faulkner provides the first part of an able paper "An Admirable Creed" — defining, and citing passages from the new creed of the English Presbyterians.

"Carey's Mission, World and Ours" are clearly contrasted by Rev. Louis Albert Banks, a pertinent article just at this time when missionary meetings are being so extensively held in this vicinity.

Rev. J. M. Williams, Ph. D., provides a valuable biographical paper concerning the life and labors of the honored and beloved "Willibur Fish" — the first president of Wesleyan University.

"Our Springfield Letter" contains interesting facts and fresh news from the Connecticut Valley region; and Rev. J. C. Gowan, on page 7, tells us about Methodism "doing" in Southern California, where so many families of Eastern Methodists will now be found. On the same page Dr. A. L. Cooper inquires for data respecting "Rev. H. W. Smith," a pioneer preacher in the Black Hills, Dakota, who was killed by Indians in 1876.

Rev. N. Walling Clark, American professor at Frankfort-on-the-Main, Germany, gives a very interesting account, on page 6, of the annual meeting of "The Society of Bethany" — the name of the deaconess organization which is connected with the Methodist Episcopal Church in Germany and Switzerland.

We trust no woman reader will pass over the well-drawn sketch of the "Monte Ladies' Society," by Miss Lillian Whaley, for the lesson included is indeed blessed and salutary. In "Our Maine Letter," on page 4, "prigo" talks plainly and to the point on Methodist matters in the Pine Tree State.

## INTEREST AND CAPITAL

Every human being has an unlimited account of grace at the bank of God's love. The only condition of drawing upon this account to any extent of need is the willingness to appear before God, confess the need, and solicit forgiveness and help.

But there are some Christians who are so possessed by the materialistic view of life, so tied down to the business spirit and method, that they cannot conceive of this spiritual capital as being unlimited; and so they are all the time trying to live on the interest of divine grace. They shrink from touching the capital. These are the class of people, who, when they have committed a sin, instead of casting themselves before the throne of grace and seeking full and immediate pardon, continue for a long time with the shadow of remorse darkening their lives, until there comes a time when it seems as if the stain had somehow been gradually removed, as if the increment of God's compassion toward a penitent soul had at last canceled the debt.

Perhaps most of us have known periods of this spiritual bankruptcy — times when we have felt as if we must for a long time labor under the displeasure of God, waiting for the shadow of our sin to drift away, ere the sunshine of His face could be turned upon us again. But this feeling is totally wrong. God has made boundless provision of grace for the repentant sinner. "My grace is sufficient for every need." It is not necessary that we should await the accumulation of His forgiving love to ward us. He promises us, He urges us to accept, forgiveness full, free and immediate. The infinite capital of divine mercy is at our disposal. We cannot overdraw it, we cannot make too large a demand upon the love of God which is as boundless as the sea. And the joy of the sinning one who simply flings himself utterly and unreservedly upon the divine mercy — who can measure it? Surely it is all the confirmation we need ask of the fact that God loves to forgive His children unto the uttermost.

## THE CHURCH SNOB.

We were glad to see, in the report of a recent meeting of the Boston Congregational ministers, that the subject of snobbery in the church was frankly brought forward by one of the speakers. Church snobbery was instanced as one of those things which are operating against the growth and influence of the Congregational denomination in this city; and the fault was specifically defined as "the aversion of the wealthier and more cultivated classes in the church to mingling with the new-comers, the clerks, students, and the so-called 'common people.'"

This is a timely word, and we wish that it might be followed up by more of the same sort, not only in the ministers' meetings, but everywhere and in all assemblies of all denominations where church matters are wont to be discussed. For the modern church snob is not indigenous to Boston, neither is he a peculiar product of the Congregational creed and polity. We firmly believe that there is less of him in the Methodist Church than in any other denomination, and yet even the broad, brotherly, communistic spirit of Methodism cannot seem to take all the starch out of this pharisee of the nineteenth century. Occasionally we find such a one in our fold, and although we make it as uncomfortable and uncongenial for him as is consistent with the spirit of Christian charity, not infrequently all our efforts fail, and he continues to abide with us, like a polished and sterile porcelain egg in a nest of inchoate chickens.

We cannot help feeling a sense of righteous indignation that the work of the Christian Church, in these days,

should in any degree be hampered and hindered by one pretending to be, not only of its part, but a chief champion and defender of the religion of the Cross. For the church snob is never one of those who believe in that blessed poverty of spirit which our Lord defined as the condition of inheriting the kingdom. On the contrary, his moving principle is self-assertion. "Blessed are those in the front rank," is his beatitude. To be prominent in the church as well as in the world; to be looked up to as one of the elders of Israel; to have a prominent pew, and a first voice in the deliberations of the church, and leading mention among "our influential members" — this is the meek and lowly piety of the modern Pharisee. He is willing to follow Christ, but he must be the first man in the line.

Now it is easy to assume the world's stand-point in looking at the church snob, and we sometimes wonder how the man himself can be so purblind, so self-engrossed and self-exalted, as not, sometimes at least, to see himself as others see him. For if there is anything censurable in the world, it is the perverting of the principle or the spirit by which a man pretends to conduct his life. "Here," men say,

is a follower of the meek and lowly Jesus; and that he is following Him in the right spirit seems to be attested by the church to which he belongs, for he is honored and promoted as no man could consistently be who did not stand for the best and representative things of the church. But the Bible tells us that Jesus was a man of the profoundest humility, of absolute unselfishness, abusing Himself, avoiding notoriety, rejoicing in the service of others, the constant companion of the lowly — even the friend of sinners. And we know that He taught His disciples to be like Himself. How then, are we to reconcile modern Christianity, as represented by Mr. —, with the religion which Christ Himself gave to the world? How could the spirit of the one be more diametrically opposed to the spirit of the other? Any one of us, who, when they have committed a sin, instead of casting themselves before the throne of grace and seeking full and immediate pardon, continue for a long time with the shadow of remorse darkening their lives, until there comes a time when it seems as if the stain had somehow been gradually removed, as if the increment of God's compassion toward a penitent soul had at last canceled the debt.

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## HOLINESS.

We are called to be holy. The fundamental idea of holiness is consecration. Holiness in God is that attribute which makes Him worthy of receiving the entire consecration of His creatures. Holiness in man is the consecration of his entire being to God. Consecration is not maiming or mutilating. It is setting the whole nature apart to the only Being who can fill, develop and satisfy it. Holiness is human because it is divine. It is broadly human; it covers and includes, sets apart and sanctifies, the whole man. Sin is unnatural. Sin limits, dwarfs, distorts, destroys human nature. In his perfect manhood Christ has redeemed human nature, the whole of it. The whole of it can be consecrated. The whole of it

can be sanctified. Holiness is not narrowness. The broad man, the complete man, is the man that is fully saved. Human nature was formed for God, as a flower was formed for the sun. As the flower needs the sun, so human nature needs God. God is the element in which human nature comes to beauty and maturity. The most glorious possibilities of human nature are only germinal till they are inspired and quickened by the life of God. To many the word "saint" calls up the picture of a person with wasted body, a sickly, visionary brain, narrow social sympathy and unhealthy religious emotions. But a saint is not a narrow-minded, morbid ascetic. Some saints have had feeble bodies, and many have had feeble minds, but their physical and intellectual weakness did not add to their spiritual strength. Bodily and mental inferiority are not saintly credentials. Holiness tends to wholeness. A sound heart promotes a sound mind. A sound heart and a sound mind promote physical health, and are most fitly shined in a sound body.

Holiness is practical. Real saints do God's will. They are diligent in business as well as fervent in spirit. They bear the burdens of others, and so fulfill the law of Christ. Holy people are helpful people. They are earnest, self-denying, sympathetic. They may or may not be eloquent in speech, but they are eloquent in deeds. They are good in substance. Their spirituality is both strength and beauty in their daily lives. That sweet mystic, John Tauler, has said: "There is no work so small, no art so mean, but it all comes from God, and is a special gift from Him. If, when at thy work, thou feel thy spirit stirred within thee, receive it with solemn joy, and thus learn to do thy work in God, instead of fleeing from thy task."

To be content to do good for the sake of doing good, is a saintly trait — to do good, seeking neither reward nor recompense, but only more opportunity to do good and more ability to do good. Spiritual strength gladly gifts itself for the lowliest and the most arduous service. The daily labor of the hands is no longer mere drudgery when the doing of God's will is the great business of life. Every honest occupation serves our fellow-men, and thus serves God. This thought, as George Herbert has quaintly set forth, is the true philosopher's stone, the elixir that turns everything to gold: —

"All may of Thee partake;  
Nothing can be so mean,  
With this thine — for Thy sake —  
Will not grow bright and clean.  
  
A servant with this clause  
Makes drudgery divines;  
Who sweeps a room as for Thy laws,  
Makes that and the action fine.  
  
"This is the famous stone  
Which turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told."

The real saint, like hi-Saviour, comes back from the mount of spiritual transfiguration to serve the suffering multitudes of earth. Holiness does not thrive best in the artificial atmosphere of an emotional hot-house. It flourishes in the open air and grows strong as it wrestles with the winds. It wins blessings from storms as well as sunshine. It is as stainless as the lily, as modest as the violet, as fragrant as the rose, and, like daisies and buttercups, blooms abundantly beside the pathways trod by toiling feet. Few can possess genius, but all may be holy. Holiness is the common salvation. It should be the rule, and not the exception. Humanity is unnatural till it becomes supernatural.

## EDITORIAL NOTE.

*A Gratiating Success.*  
We judge that the week of missionary meetings so recently carried through in this State may fairly be deemed a very gratifying success; and as such it certainly deserves to be commended to the imitation of other States and other Conferences.

The week was well selected, so as to secure attention for missions before the usual rash of October conventions monopolized the public mind. And the weather, save in some localities for a part of one day, proved to be of the most propitious order. The attendance in most places was great and even where, from various causes (chief among them lack of interest in the subject), comparatively few came out, the quality of the audience went far to make up for the lack of quantity, and the close attention paid to the speaker testified to the depth of the impression made.

The speakers greatly enjoyed their trips. There were very few failures to meet the engagements. The following are some of the topics ably and effectively handled: "Missions for Mission," "The Final Triumph of the Gospel," "The Last Command of Christ," "Some of the Results of Missions," "Responsibility of America to Send the Gospel to the Heathen," "Relation of Methodism to Missionary Effort." In some places there were all-day meetings. In others there were gatherings afternoon and evening, the ladies being assembled at one time, the children at another, while the general public were attracted at night. But in the greater number of cases only an evening meeting was attempted.

For the largest attendance and the greatest enthusiasm, together with the best speaking, were found at the union meetings where either the Methodists and Congregationalists, or the Methodists, Congregationalists, and Baptists joined their forces. Often at such times the houses were well filled, and occasionally the interest rose so high that the people were easily kept in their seats till nearly ten o'clock.

A method frequently followed was to have the meetings for two or three successive nights, taking the churches in turn. All felt that it was no little luxury thus to be able to broaden the view, enlarge the sympathy, and strengthen the bonds of inter-denominational unity and comity.

The Methodist lead in the movement was universally and gratefully acknowledged. But the Congregationalists took it up with so much spirit and threw themselves into it so heartily and generally, as to contribute at least an equal part to the success of the movement.

Probably a greater number of their churches participated in it than of any other denomination.

There seems to be a practically unanimous opinion that the idea is a grand one, destined

to do great things for the advancement of the cause. It is universally recognized that the success this year fully paves the way for much better results another year, when the plan will be better understood, and both pastor and people will be more likely to profit by it to the utmost.

All see that what is needed is a more general, systematic, persistent indoctrination of the members of the churches in the principles of missions, and a fuller, fresher furnishing to them of the great facts connected with the progress of the work. In the pressure of other things this gets largely neglected. But when a special week is set apart for this particular work and attention is pointedly called to the advisability of doing it now, a beginning at least is likely to be made. We trust it will prove to be only a beginning. We hope one result of this week may be that the monthly missionary concert of prayer and the monthly missionary Sunday-school talk may be introduced as regular things in many places where hitherto they have been wholly passed over. Thus shall the Rodemeyer's kingdom be more speedily set up in many a land where Satan's seat still is, and light given to many a nation still abiding in darkness.

Many people never would "hear" unless shut where they must listen.

Garrett Biblical Institute is happy to announce that there are 40 men in the senior class, 50 in the middle, and 70 in the junior; in addition to these 160, there are 20 in the Norwegian-Danish department and 30 in the Swedish School; and there are 120 in the college and preparatory school of Northwestern University preparing for the Methodist ministry — a grand total of 330 men fitting themselves for this holy work.

The *Churchman* says very kindly and hopefully:

"The Methodists are talking of building a national university, principally as a school for the mini-try. Endowments for its support of six or eight millions are spoken of, and its site is to be that of Dickinson College. Learning is enrichment, and enlightenment is the atmosphere for the development of Christian character. He violates the most sacred obligations, if, for any reason, his church does not receive the best work he is able to do. Other calls for service, however urgent, should be subordinate to the needs of his own vineyard.

Bennett E. Titus, who has been appointed to manage the business of the New York Book Concern at New Orleans, was given a farewell reception on the evening of Oct. 4 by the Methodist Episcopal Church in Dauphin. Addresses were made by his pastor, Rev. J. H. Thompson, and representatives of the different church organizations to which he belonged; he was steward, class-leader and president of the Young People's Christian League. As a testimonial of their regard and esteem, he was presented with a gold watch. Mrs. Titus, who is also a faithful worker in different positions in the church, was remembered by appropriate gifts.

Joseph Cook has lately purchased the sum of Mount Defiance, in his native town of Ticonderoga, N. Y., where Burgoyne erected the batteries which drove General St. Clair out of Fort Ticonderoga. It is Mr. Cook's intention to have a monument erected on this height commemorating the soldiers and with tablets in honor of Samuel Chapman, Montcalm, Lord Howe, Ethan Allen and others whose exploits have made the soil of Ticonderoga historic. The outlook from the summit on the Adirondacks, Lake George and the Green Mountains is extensive and magnificent.

We took up the last copy of *The Message* for our first morning reading, and Mrs. Lucy Rider Meyer had put so much of her devout and inspiring faith into it, that we felt our heart burn within us as we read. There was Bishop Hurst's account of his conversion, which we had not seen before, and which we shall transfer to ZION'S HERALD, that our readers may be quickened spiritually by it as we were. We would be glad to see *The Message* in every Methodist home. Why not? It is only twenty five cents a year. Address 114 Dearborn Ave., Chicago. We are sure that Mrs. Meyer can lead our whole sisterhood to a larger and more benevolent ministry of good works.

Rev. C. W. Djackill, of Newport, N. H., in a pleasant chat, referred to an interesting incident of his life. He was privileged to witness the trial of Dr. Spurgeon to retire from the ministry, especially controversial, in saying that he shall continue to preach as long as he has breath.

Rev. A. McGregor left Methuen last Monday for his new appointment at Grand Forks, North Dakota. Rev. S. J. McConnell, of Boston University, will supply the church at Methuen.

Rev. Charles Stewart, D. D., in charge of the Theological Department of Mt. Allison College at Sackville, N. B., preached a very excellent sermon at Grace Church, Cambridge, port, Sunday evening, Oct. 6.

It is only a little singular that no one ever speaks of Dr. Spurgeon; that Henry Ward Beecher was never thus titled; and that it is enough to say Phillips Brooks! Is it true that he may be too large for the doctorate?

Bishop F. D. Huntington, of Syracuse, N. Y., whose article in our last issue has occasioned such favorable comment, refuses to occupy the town residence provided for him by his diocese, preferring an unpretentious house in the country.

We have examined with great interest a sermon printed in the *Dorchester Beacon*, that was preached by Rev. T. Corwin Watkins, D. D., under the title, "The Other Boy." The description of the composition of God the Father is very forcible.

Rev. F. P. Tower, D. D., of Salem, Oregon, has resigned his position as financial agent of Willamette University, and accepted the appointment of president of Montana Wesleyan University, situated at Helena, the capital city of that state.

Dr. Fairbairn of England, who visited this country some two years ago, and made such a favorable impression as a lecturer and preacher, recently said that "the person who was incapable of being heroic in his own age would have failed of being heroic in any age."

Bishop Goodsell left New England on Monday for a tour of inspection in Texas, whence he will go on to the General Missionary meeting, to be held in Kansas City, Nov. 13. He has officiated at the dedication of several churches since his helpful services at the camp-meetings.

Daniel Ayres, of Brooklyn, has given \$25,000 to Wesleyan University for the endowment of a chair in biology. This noble layman is doing some praiseworthy giving for the cause of education. We congratulate him on the privilege of thus putting a benefice in motion that shall become such a perpetual blessing.

On Wednesday of last week we received a call from Rev. G. R. Palmer, of the Maine Conference, and agent of our school at Kent's Hill. Bro. Palmer, being invited to assist in the dedication of the Maine monuments on the battlefield of Gettysburg, made the trip with the Maine veterans, and returning called at New York and Boston.

The growing flexibility of our itinerary is seen in the following fact, taken from the *Central Christian Advocate*: —

"On two things Nebraska Methodism is thoroughly alive — education and prohibition."

*ZION'S HERALD* prints a list of contributors for next year that fairly makes a fellow's mouth water."

We are constantly to remember that Christ is our only perfect Pattern and Example. We are not, therefore, to test our gracious state by our resemblance to any man however eminent for gifts or grace, but only by our likeness to Christ.

A writer in the last issue of the *Presbyterian* argues about "Elect Infants, Dying in Infancy," as if there were some serious doubt about their salvation. We had hoped that this sort of theological discussion had become extinct.

"M.," of the Springfield District, Vermont Conference, always writes interestingly, but the last paragraph in this week's instalment was to us especially forcible and impressive. The Vermont ministers are thoroughly awake and earnest in that matter.

There is no preacher like Conscience. His voice is small and his pulpit unseen, but he speaks to an innumerable multitude with the logic of remorse and the eloquence of inward conviction. His text are the universal experiences of the human soul, and from his example no critic has ever appealed.

The *Presbyterian* asks, with some evident concern: "Is pastoral visitation going out of date?" We are able to reply decidedly in the negative, so far as Methodism is concerned. Genuine pastoral work is essential and obligatory. Thus alone will the faithful pastor keep his hand on the pulse beat of his parish.

In that wondrous book of Revelation the living word is oft repeated: "Let him that hath ears to hear, hear." God is all the time speaking to His children by His own Spirit directly and by events and experiences which lay hold of our lives, but we do not hear Him.

There will be no admission to these lectures except by ticket, but these tickets will be given

to these lectures  
will be given  
in person or by  
W. I. Haven, at the  
This is the first  
given in Boston,  
of great profit to

church, and the work will be pushed as rapidly as possible.

*Dorchester Church.* — On Sunday, Oct. 6, the pastor, Rev. R. F. Holway, baptised eight and received twenty seven into full membership. Everything in the church work is hopeful, and the beloved pastor's health is steadily improving.

*Framingham.*

— A happy gathering met Wednesday, Oct. 9, at the residence of Samuel Cadrane, e. q., Framingham, to witness the marriage of his daughter, Miss Emma A., to Rev. J. W. Ward, pastor of Wyoma Methodist Church, Lynn, Mass. The service was performed by Rev. G. A. Philbrick, of Salem, as stated by Rev. J. Hall, pastor of this place. They go to Serwaga on their wedding trip. The Herald prays warm congratulations.

*Southbridge.*

— This church is in good condition; the financial interests are better than they have been for years. Rev. Dr. Chadbourne delivered the address before the Y. M. C. A., on their anniversary, in the Opera House. Rev. N. Fellows, pastor.

*Charlton.*

— Rev. G. W. Coon, pastor, is

solving the problem of holding the churches in the villages. He has organized work in fifteen different school districts, where services are held by himself and the laymen of the church. There is considerable revival interest.

*North Boston District.*

— East Cambridge, Trinity — A series of revival meetings were commenced on Sunday last, and will continue as long as it is judged best. Rev. S. E. Green, pastor.

*Woburn.*

— The Sunday school is in a flour-

ishing condition, reaching 250 in number. The harvest concert given on Sunday evening last was a marked success, filling the church to overflowing. The altar presented a unique appearance with the productions of field and forest charmingly arranged. Excellent speaking and singing were given, and the whole concert was characterized by great beauty, harmony and originality. Miss Montgomery, the pastor's daughter, did efficient service in its preparation.

*Rockabottom.*

— Mr. A. H. Gleason, the Sun-

day school superintendent, returned Tuesday, Oct. 1, from a four months' trip to Europe. Wednesday evening the church, Sunday school, League, and two local societies of which he is a member, gave him a reception at the church. The vestries were full. Speeches, vocal and instrumental music, and a colla-  
bo, with a general social time, filled up the evening. It was a complete surprise to Mr. Gleason. The League is laying plans for the fall and winter work. Meetings are increasing in numbers and interest. Rev. J. A. Day, pastor.

*Medford.*

— Sunday morning, the 6th inst., three probationers were received into full membership, one joined by letter, and one on probation. The members of the Oxford League have purchased a cabinet organ, which adds to the interest of the meetings. A popular song service has been introduced in the Sun-day evening meeting.

*Salem, Lafayette St.*

— The work of the church is going nicely. The time for Sun-day school has been changed to immediately after the morning service, with good results. There is an increasing attendance upon all the services. During last month seven have been received by letter and ten on probation. A church paper called "Epworth Leaves" will be published monthly. Rev. G. A. Phinney, pastor.

*Wellesley.*

— An audience of some two hundred gathered with pleasure to Dr. J. W. Hamilton, who gave a unique missionary address last Thursday night. As a rule, large congregations are present at the morning preaching to gladden the preacher in this church.

*Bethel.*

— On Sunday, Oct. 6, at the sacra-

mental service, five were received by letter,

two on probation, two were baptized, and five received in full connection by the pastor, Rev. L. D. Dragg. The Epworth League public meeting was very successful, with display of banner nicely framed and the raising of their colors neatly made into a banner. The badges were also worn by members. Societies from out of town were well represented, and Rev. F. N. Upham, of Reading, gave a fine address which was much appreciated.

*Wrentham.*

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Hamil-

ton, who gave a unique mis-

sionary address last Thursday night. As a rule, large congregations are present at the morning preaching to gladden the preacher in this church.

*Concord.*

— Sunday morning, the 6th inst.,

three probationers were received into full mem-

bership, one joined by letter, and one on

probation.

*Springfield.*

— The Epworth League is a great help to the church work. There are over thirty mem-b-

bers.

A weekly prayer meeting is sus-tained by them, nearly all of the members taking part.

The literary exercises of the League are of an elevating character.

Rev. J. Hooper preached with old-time power in the Methodist Church at West Unity, Sept. 29.

C. A. Clapp, an official member of our church in Chesterfield, has removed to Marlow. Bro. C. has charge of the mail route there.

This is an extremely light vote, for the

poem was written and read by Rev. N.

M. Bailey, of Cohasset, who is a brother-in-law of Mr. Clark. The occasion was richly enjoyed by the large number present.

*Providence District.*

Amherst Methodism is not dead, as some

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Congregations and interest are steadily increasing.

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*Church Register.*

*HERALD CALENDAR.*

League Convention, at People's Ch., Boston, Oct. 16

Augus. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730,

## The Family.

## THE HEAVENLY GUEST.

LUELLA CLARK.

*"And we will come unto him and make our abode with him."**O Jesus, Master, can it be  
That Thou my Guest canst ever be?  
My Guest! Oh, confession sweet!  
Unworthy I to kiss Thy feet.**Cleans Thou my sinful heart, O Lord!  
Help me to love and keep Thy word,  
That I may in Thy promise rest,  
And know Thee as my constant Guest.**Then what could e'er my soul affright?  
Through every dark and lonely night,  
Through every sorrow, every care,  
To know that Thou my pain would share.**Thou all my shadowed way shouldst keep,  
Thou guard my waking and my sleep,  
My every thought and dearest control,  
O heavenly Dweller in my soul!**Come, Master, come, and leave me not!  
Drive forth each sad, each murmuring thought,  
And bid me in Thy presence rest,  
Forgiving, pitying, loving Guest!*

## AMONG FALLING LEAVES.

*The leaves are ripe; earth everywhere  
Is decked with colors—stains;  
A golden sunbeam through all the air  
Like light in church through tinted pane,  
That shimmers slowly.**The arrival time for nesting birds  
And toiling man is over now;  
Only some casual song is heard,  
O, easy whistle at the plow  
Of yeoman lowly.**It is the time of quiet earned;  
The Sabbath o'er plants won;  
Hallowed since it to the plants bane—  
The seven-day calm of the well-known;  
And it is holy.**I bear a small, sweet strain that floats  
Among the tree tops of October,  
Seeming to say, in gentle notes,  
So few so clear, so softly sober—  
"O, keep it holy!"**The little sparrow of the North  
Comes when the leaves and nuts are dropping,  
And on the stillness warbles forth—  
This message, in its long fit stopping—  
"Yes—keep it holy!"**Bear word—yet now, as long ago,  
The "wherefore" of six days pursuing!  
God's Sabbath is but bidden so,  
And only grows of urgent doing.  
"Keep it the week—ho! ho!"**—ADELINE D. T. WHITNEY, in Harper's Young People.*

## TO THY BEST SELF BE TRUE.

*Follow thy better heart,  
Follow thy better will,  
And so thy better self—  
In thy best self fulfil—  
To thy best self be true.**Give thou thy better hand  
To all who need thee,  
And to the better world  
Thy better angel be—  
To thy best self be true.**To hold an honest hand,  
To own an honest name,  
To feel an honest heart,  
More than wealth or fame—  
To thy best self be true.**As thou to others art  
In help and charity,  
So Time and Circumstance  
One day will be to thee—  
To thy best self be true.**Whatever the world may say,  
However Pride may boast,  
That thing is best for thee  
That helpeth others most—  
To thy best self be true.**Go, face the future then:  
Obey thy soul's best word;  
'Twill lead thy steps to peace,  
'Twill lead thy eye to God—  
To thy best self be true.**So shall thy influence bless,  
And when thy years are past,  
So shall thy better self—  
Thy best self be true—  
To thy best self be true.**—HEMMERICK BUTTERWORTH, in Golden Rule.*

## THOUGHTS FOR THE THOUGHTFUL.

*Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.**\* \* \**  
It is on crushed grain that man is fed; it is by bruised plants that he is restored to health. It was by broken pitchers that Gideon triumphed, on broken pieces of the ship that Paul and his companions were saved. It was by the bruised and torn bodies of the saints that the world's martyrs triumphed. When the true story of all things shall be known, then will it appear how much in God's sight, how powerful in His hands, were many broken things; broken earthly hopes, broken bodily health, broken earthly fortunes; above all and supremely, the broken body of His Son, and the broken bread of the sacrament which commemorates it. —Selected.*\* \* \**  
To mind one's own business is to believe in one's self and in the work which has to do. It is to serve and to work; seeing behind the petty routine of life that which is lasting; it is born of the faith which finds nothing so small that it is not big with divinity, nothing so frail that it does not carry God with it. The world is constantly astonished with exhibitions of heroism in circumstances where it is least expected, and it wonders in what school such grandeur of conception, such energy of execution, were learned. And the answer is that they were learned, not in surveying heaven and earth for some noble deed to be done, but in the daily doing of one's business. The guarantee of life is found in the fact that in the minded of one's occupation, in faithfulness to the necessities with which one is encompassed, there is found such benediction, such promise, such infinite unfoldings. —Christian Union.*\* \* \**  
And what is He? The ripe grain nods, The sweet dew is on the sweet flowers blow; But down in the presence sit, In God's sight, The earthquake and the storm are God's; And good and evil intend it.*O parts of love! O soul that turns Like water to the wind and best! To you the mind of Christ discern For who loves me, John upon His breast.**\* \* \**  
The world sits at the feet of Christ, Unknowing, blind, and unconcerned; Yet it shall touch His garment's fold, And feel the Heavenly Alchemist Transform its very dust to gold.*—Whittier.**\* \* \**  
To be a Christian is business as well as pleasure; it is occupation as well as luxury; it is stout performance as well as holy exercise; it is belonging to the front rank of society, but marching with the rear rank, and helping to carry the knapsack of those that are tired; it is being respectable ourselves and fostering respectability among the disengaged because we are not engaged, and it is taking those others who are not fit to survive and making them fit. Loyalty to Christ means carrying forward in our century the work He began in His; not only worshipping Him on our knees, but working with Him on our feet; not only keeping up with the rush*of the times and the push of necessity ourselves, but helping to keep in trim and in step some poor stragglers that have fallen out, and that have no heart and sound legs to keep up with. —Dr. C. H. Parkhurst (New York).*

## THE SOCIETY OF BETHANY.

REV. N. WALLING CLARK.

*THE title of this article is the suggestive name of the deaconess organization which is connected with the Methodist Episcopal Church in Germany and Switzerland. In view of the increasing attention which is being given to the work of deaconesses, an account of the recent annual meeting of this society may be of interest to American Methodists.**The meeting was held on the 16th, 17th, and 18th of August in Frankfort-on-the-Main, Germany. The first two days, Friday and Saturday, were occupied by business sessions, presided over by Rev. H. Mann, who was one of the four preachers who originated the society in 1874, and who has been, for several years, the president of the board of directors. These sessions were held in the Deaconess House, and consisted principally of reports from the various superintendents of the work.**Frankfort-on-the-Main, Germany.*

## ABOUT WOMEN.

*—Dr. A. G. Haygood says: "In our undeveloped girls the South is richer than in undeveloped ones."**There is in Paris a woman who has started her medical career as a veterinary surgeon, and she has more work already than she can attend to.**Mrs. Allen Hamilton, who recently died, has bequeathed \$1,000 to the cause of woman suffrage, the money to be held in trust by Lucy Stone and Susan B. Anthony.**The "St. Margaret's Daughters" is the name of an organization which has recently been started among the young Roman Catholic women of New Orleans. The plan of work is similar to that of the King's Daughters."**Miss Minerva F. Whittier, who was principal of Salem Street School at Worcester for eleven years, has accepted a position in the Sandwich Islands as principal of the Kohala Seminary.**Mrs. Elizabeth Stuart Phelps Ward has been writing—assisted by her husband—a story whose scenes are laid in the time of Christ. She is also preparing a story of an earlier period—the time of Daniel.**Mrs. Margaret J. Preston, the Southern poet, is very ill at her home in Lexington, Va., and has not been able all summer to leave her room. Her eyesight is so impaired that she never uses her pan.**Miss Willard has decided to give her share of the profits resulting from the sale of "Glimpses of Fifty Years" to the W. C. T. U. This is a munificent gift, for the royalty will amount to between \$20,000 and \$30,000.**Amanda M. Douglass, the novelist, has for the past sixteen years been the chief support of her father and sister, and most of the time of her mother also. During all these years she has written, on an average, two novels a year; in fact, she has been so busy that she has seldom been away from home for a week at a time.**The literary world is again surprised by finding another feminine writer behind a masculine name. Graham H. Thomson, whose exquisite verses have been a feature of *Scribner's Magazine*, is a young and beautiful Englishwoman with the composure name of Mrs. Sharp.**[ZION'S HERALD Prize Stories.]*

## MENTONE LADIES' SOCIETY.

LUTHERA WHITNEY.

*YES," said Mrs. Duncan, as she corded and tied the society basket, "yes, it is six years this week since we started this society, and a queer starting it was. This place was called Fuller's Mills then, a poor, little, run-down place, all kinds of business stopped, and almost all the people moved off.**The Mentone Mineral had just been discovered, and my husband was sent here to open the quarry and test the mineral. He had only half a dozen workmen that year, all old residents. There was a little church where we had been preaching half the time, this being part of the Smithville charge. Our religious privileges were just about limited to hearing one sermon a week in summer and two twice a month in winter, and our religious duties to collecting half the minister's small salary.**The church members were all poor, but after they had done the best they could, a number of well-to-do men in the community made up the necessary sum. Preaching and paying rent was all there was to it; even the prayer-meeting was more a name than a fact.**"Now I thought that the best stars we could make toward a better state of things was a ladies' society of some kind—at least, that was the only start that I knew how to make. I thought at the time I knew just how to make that, but I changed my mind. Everybody to whom I mentioned the plan had a spoonful of cold water to throw on it—we were too few, or too poor, or too busy, or too something else. I suggested that the ladies in the village not belonging to the church would perhaps like to join in Christian and charitable work. Some said they would not come near, and some said they would all rush in and run the whole thing, and there would be nothing more Christian in it than a cattle-show.**"Well, after talking about it a long time, the minister agreed to read an invitation Sunday for all the women to meet in the vestry Thursday afternoon and talk it over. Thursday I started off in fine spirits for the vestry. I hung the flag of hope on high, as it were, but I soon found I was the only one who did so.**"There won't be anything done," said Mrs. Smith. "You don't know the folks as well as I do."**"You've never lived in a little one-horse place before, I guess," said Mrs. Skinner. "I have, to more than my heart's content."**"I was shocked that she said this in the presence of the others, but replied as wisely as I knew how, for my spirits, good at first, were still rising as the ladies came in, one after another, even more than I had hoped to do.**"When all seemed to have arrived, I rose and made a little speech and asked for an expression of opinion as to the feasibility of maintaining a ladies' society and the best plan of conducting it, and also the wisest and best object for work. I had been studying this speech a month, and fluttered myself that I had answered most objections before they were made, and won all sides. I urged the ladies not to be over-modest, but be free to express their thoughts."**"I might have saved myself these words, for their freedom soon became appalling."**"After a moment's hesitation, Mrs. Brown said she thought we could support a missionary society as well as not. Her sister was**Tauus Mountains, not far from Frankfort. This Deaconess Home is a new and tastefully built cottage presented by an aged lady who will reside there and be cared for while she lives. The purpose of the Home is to provide a comfortable place of rest for deaconesses who are weary or sick. The total receipts of the society for last year were about \$27,500, and the expenditures were about \$27,250.**From what has been said, it will be evident that the Bethanien Verein of the Methodist Episcopal Church in Germany and Switzerland is a well-organized, thoroughly-established, and eminently useful institution. The deaconesses are everywhere highly respected. They are accomplishing untold good, not only by relieving the sufferings of the sick and the poor, but, incidentally, by carrying the Word of God and the message of salvation out among the masses of the people. These modern Sisters of Bethany are perpetuating, both by their name and by their work, the memory of the two saintly sisters who ministered to the wants of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."**"Mrs. Smitz said she did not believe in foreign missions; it took two dollars to get one to the heathen, and when it got there it was of little use—they were joined to their wives. She moved that we have a society to raise money to fix up the meeting-house which was really a sight with its cracked plaster and rusty stoves. She thought we had better not send money to India while we worshipped in such an old barn."**"As she finished, I heard Mrs. Brown say she never would give a cent toward fixing the church; that was the men's business."**"Mrs. White now suggested a W. C. T. U. That supplied so many departments of work, and all necessary work, that we could be suited with that which we were capable of doing."**"Mrs. Jones said the two departments hardest worked were woman suffrage and third-party politics, and she thought none of our women would care to descend to those."**"Mrs. Axzell said the son of the president of the Shaperville Union was caught stealing while off on a spree last week, and Mrs. Horace Axzell said the Union were the means of opening the library and museum on Sunday in the city where her mother lived. On being asked to explain this, she said that the Union opened a coffee-room and kept it open Sunday, and upon that a demand was made for the opening of other resorts, and the library and museum were opened. She said she favored working for the poor in the village."**"One lady wanted to raise money to buy a hearse, and one to buy a fire-engine, and another to buy an organ for the school-house, but half a dozen said they would wait till they had a decent organ in the church. One wanted to start a fund to buy a parsonage, but others said the minister would not live in it, he had rather live at Smithfield; and Mrs. Axzell in a terrifying whisper said she hoped he would not, she had rather be run over by Job Steel's turkeys than by mislabeled children—they always had a dozen. Then five or six spoke in favor of working for a library, and I began to feel better now; I thought, we are going to have unanimity. No such thing! One said there was no use in buying books, nobody would read them; another that it would be an injury to them if they did, as they would be all novels full of dish-water pieties. Mrs. North suggested a fund for a public library, but another said it would take us fifty years to get it, and that would be all of novels. We might just as well read the Sunday-school books."**"At this juncture Mrs. Skinner rose and said, with most significant look at me, 'I think, as we are hardly likely to organize this afternoon, I will go home.'"**"I was so disappointed and vexed that I did not say a word, but Joan White said, 'Oh, don't go yet.' Joan was the only woman who had spoken at all encouragingly about the meeting, but as she was a temporary resident, I thought at first she did not signify. She had not said a word till she asked Mrs. Skinner not to go.**"I don't see any use in staying; we started wrong, and we are getting farther and farther apart."**"I don't think we did begin right," returned Joan; "it is an important matter, and we ought to have begun with prayer."**"We all looked confounded, and some of us figured round as if we thought Joan was going to ask us to pray."**"The minister's wife looked blank enough, but made out to say that it would have been the best way, but it was too late now. Joan said it was not too late. Mrs. Axzell said, 'It would have looked better to have had prayers in the beginning, but it would be ridiculous to stop and do it now.'**"Why not?" said the primary school teacher, "it would not be ridiculous. Don't you know that was the way they did when they formed this government?" Benjamin Franklin said they had wasted six weeks to no purpose, and proposed they have prayers."**"What do you think of it?" Mrs. Brown asked me. I had not said a word yet—I was all stirred up, and did not know what to say."**"I think," I said, almost crying, "that we ought to have thought of it before, but we had better begin again. Joan, will you pray?"**"I'll begin," she said, as she knelt down. I'm glad to say many of us knelt down too."**"Joan did pray. She asked forgiveness that God had not been in all our thoughts; asked that we might be directed in our efforts at organization, in our work, and in our intercourse with each other, that we might be kindly-affected toward each other. She prayed that we might be interested and helpful in all departments of God's work, in sending the Gospel to the heathen, and in comforting the miserable and staying the tide of intemperance in our own land. I don't know what she didn't pray for—it was not so long a prayer, but I know a good many of us just cried out loud before she got through, and then three or four others followed her, though they have told me since that they didn't think such a thing when they knelt down."**"Well, after that we began to talk things over in a very different spirit. Mrs. Brown said, though it was men's business to make the meeting-house, she thought it would be a good plan for us to buy new carpets and cushions. Mrs. Smith said she did not know but it was well enough to do for foreign missions, but she did not believe in sending all the money off and neglecting things at home as some folks did; and even Mrs. Axzell—I could hardly believe my ears—said if we concluded to organize a mission circle, we could do some temperance work by getting the little papers for the children and other ways. Everybody seemed willing to take everybody's plan, so we elected a committee to draft a constitution and went home. But that was not the last of that meeting. Joan's prayer followed us; we could not get away from it; in less than three months every unconverted woman who was in that vestry—with two exceptions—had a Christian experience, and we had such a revival that fall as never came to Fuller's Mills before. The mineral works were started the next summer, and families began to come in, and they found a good working church here. As for me, I was mortified and disgusted with myself, and it grew worse every day for a week. At first I was ashamed of my management; managing had been my forte, I thought;**but after I had time to look at it, I was ashamed that I, who had been a professor of religion for fifteen years, had not learned even the beginning of committing my ways unto the Lord. I prayed that next week as I never prayed before in my life, and I learned a lesson I never forgot.**"About the society? Oh, yes, we organized the next week contrary to all rules. We left the object to be determined quarter by quarter, as the need was made known. The general secretary of one of the societies to which we contributed wrote to us that we were laying foundation for endless quarrels, but we never builded thereon; we had had one disagreement, and we have never had another."**"Mrs. Smitz said she did not believe in foreign missions; it took two dollars to get one to the heathen, and when it got there it*

## The Sunday School.

## FOURTH QUARTER. LESSON IV.

Sunday, October 27.

By REV. W. O. HOLWAY, U. S. N.

## SIN, FORGIVENESS AND PEACE.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

2. DATE: B. C. 1034-3.

3. PLACE: Jerusalem.

4. PARALLEL REFERENCE: 2 Samuel 11 and 12.

5. PRELIMINARY: This Psalm is included in the 3rd of the (so-called) Penitential Psalms, and is commonly regarded as the sequel to the 5th. Dr. Murphy, however, thinks that the location of this Psalm—in the 1st book of the Psalter, while the 5th belongs to the 2d book—points to an earlier date of composition, and refers it to the period of David's conversion.

Even before his anointing to kingship he was called a man after God's own heart, and there must have been a specific time, Dr. Murphy believes, when David came face to face with his own sins, and confessed them, and repented of the sense of pardon. The latter part of this Psalm says this commentator, "is more in keeping with a youthful writer than with an experienced sovereign, broken down with the remembrance of a deed that gave great occasion to the enemies of God to blaspheme." On the other hand, it may be urged that the writer of the Psalter were collected at various times, and with no strict regard to chronological sequence; and that, therefore, the location of a Psalm in a particular book proves nothing; that it would be strange indeed if the writer of the 5th Psalm were not followed by a *filiatio*—a hymn of rejoicing; that the 5th Psalm is just such a hymn, and the only hymn which seems to tell the conditions. Any one who reads these Psalms in connection cannot fail to be struck with their relationship in the figures employed and the experiences depicted.The authorship of this Psalm is ascribed to David in the title, and also in Romans 4:6. It was written probably in B. C. 1034. It is called a *mashal*, or didactic poem, a term which appears in the titles of twelve other Psalms, though conjectures that it was included in the Psalms sung in the general confession on the day of Baptism or Atonement. It naturally divides itself into four parts—the first two verses describing the joy of sins forgiven, the next two the misery of sins unforgiven, the three following showing the benefits of confession, and the last for teaching the un wisdom of obduracy and the wisdom of fidelity. "Perhaps it was important to prefix the word *mashal* (instructive) to this Psalm, that doubtless saints might not imagine it to be the peculiar utterance of a single individual, but might appropriate it to themselves as a lesson from the Spirit of God" (Spurgeon).

HOME READINGS.

Monday. Sin, forgiveness, and peace, Psa. 32.

Tuesday. Exhortation to repentance, Job 22: 21-27.

Wednesday. Hope for the penitent, Joel 2: 12-18.

Thursday. Promise of forgiveness, Ezk. 33: 11-16.

Friday. Praise for mercy, Isa. 12.

Saturday. Justified by faith, Rom. 5: 1-10.

Sunday. Peace, Psalm 85.

## II. The Lesson Story.

The language of intense feeling, if it does not break down utterly under the pressure of emotion, usually vents itself in ejaculations. David uplifted, revived, re-luminated, his sins blotted out, his spirit renewed, his prayers answered, so overwhelmed with ecstasy at his restoration, that he exclaims, with an abruptness which our version fails to render, "O the blessednesses (or 'felicities,' as Leighton translates it) of the man whose transgressions are forgiven, whose sins are covered!" No longer is he haunted with the painful conviction of inner falsehood; no longer do thoughts of God trouble him; no longer does he stand condemned before the tribunal of his better self; and he breaks forth again with the glad ejaculation: "O the blessednesses of the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." In his rapture at reconciliation he naturally recalls the former days of wretchedness and wandering. So long as he kept silent and refrained from confession, his soul was parched with a fever that sapped the very life-blood; the fibres of his inner being were wasted away; his groanings were irrepressible and unceasing; and the hand of the Lord lay heavily upon him. In confession he found relief. Through confession he obtained forgiveness, and hence, the godly have the highest encouragement to offer prayer in every hour of emergency, and to feel strong assurance that life's threatening floods shall not overwhelm them. Very beautiful is David's fresh confidence in the God of mercy. He regards Him now as the very refuge and hiding-place of his soul. He will run to Him and be saved from trouble. Around his tempted soul invisible shields shall be arrayed, and the air shall be vibrant with "songs of deliverance."

God shall charge His angel legions

Watch and ward o'er thee to keep;

Though thou walk through hostile regions,

Though in desert wilds thou sleep."

Fred, "I won't

better, Fred,"—*Yerian Observer.*

## Garden.

## TREES.

The wild apple trees are

producing mostly worthless pear cider. It is true that trees may produce excellent fruit. Such trees can never be pruned or

neglected and become

borders and espaliers

of plow, mow, hedge,

pruned, etc. If the trees are

frank with me I need not

be afraid to tell

Fred, "I won't

better, Fred,"—*Yerian Observer.*

## CUCUMBERS.

The pickling cucumbers

are growing well and

will be harvested in

the early part of Novem-

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## PUBLISHER'S COLUMN.

An Appeal to Springfield District, New England Conference.

I appeal for at least 500 new subscribers to the HERALD. Not so much for the sake of the HERALD do I make this appeal, as in the interest of an intelligent, vigorous Methodism. The relation of the HERALD to this type of Methodism is as close here as in any other section of its patronizing territory, and every issue of the paper touches church life here as vitally as elsewhere.

There is hardly a family among us that cannot afford to take this, our church paper; indeed, they

## Cannot Afford Not to Take It.

Much of our church life is out of near reach to the great body of our active, vigorous Methodism, and we need the weekly visit of this representative of our common Methodism to bring us into close and sympathetic touch. Our religious life is too narrow; it is not broad and catholic as it ought to be. In many places we lack in loyalty to the denomination and strong, manly, Christian service. Many, out of local pride, will care for home interests, who never respond to the great charities abroad. An appeal to them for Missions, for Freedman's Aid, and Church Extension, is most likely an appeal in vain.

Much of our church life is a reproach to the cause of Christ. We have a faithful and strong ministry, who, under God, are transforming many lives, but I am confident that among the agencies employed to remedy this state of things, the HERALD holds no subordinate place. We need

## Home Culture along Methodist Lines.

The history, doctrines, and enterprises of our church must be presented in the religious papers at home. I am assured that the best type of Christian life on Springfield District is found among those who take our church papers. We have an intelligent laity, strong in numbers, devoted to our common Methodism, of whom we are justly proud. Put five hundred thousand more copies of the HERALD into as many houses every week, and we will soon add largely to the list of strong and helpful laymen.

There is not an interest of the church that may not be strengthened by the powerful and skilful teaching of this religious journal.

## ZION'S HERALD IS

## A Remarkable Paper.

It is said to be the oldest Methodist newspaper in the world. It has had a list of remarkable men in its editorial chair. It is remarkable as a philanthropic enterprise, devoting its earnings to that noblest charity—the support of the worn-out preacher and family. It is exceedingly well edited, fully abreast of the times, has enterprise, push and intellectual vigor, and has secured among its contributors for the coming year some of the best-known and most able writers of the land.

How shall we secure these 500 new subscribers?

I trust that each one of our fifty pastors will try and solve this problem.

G. F. EATON,  
Presiding Elder of Springfield District.

Let our entire ministry enter upon a holy crusade to place a religious paper in every Methodist home.

Sample copies will be gladly mailed to publishers, or post-office orders or bank checks; or when these modes of sending are not available, the currency can be forwarded by mail at our risk.

**A. S. WEED, Publisher,**  
36 Bromfield St., Boston.

## Review of the Week.

Tuesday, October 8.

— General Boulanger started secretly for the Isle of Jersey.

— Edward O. Leech, of the District of Columbia, has been appointed Director of the Mint.

— Ex-Mayor Seth Low, of Brooklyn, was elected president of Columbia College.

— The new French Chamber will consist of 265 Republicans and 211 Opposition members.

— Connecticut voted on the question of adopting a Prohibition amendment, and rejected it.

— A big machine which will run 80 finished steel railway ties per hour, was tested at Pittsburg.

— The coroner's jury which investigated the accident on the New York Central, near Palatine Bridge, severely censured the company for running sections of trains so close together.

— The Greek metropolitan, Michael, declines to interfere in the annulment of the divorce of ex King Milos and ex-Queen Natalie. The ex-Queen therefore petitioned parliament for an annulment of the decree.

Wednesday, October 9.

— Prof. Joseph B. Nourse, U. S. N., died at Georgetown, D. C.

— The cruiser "Petrel" has been accepted by the Secretary of the Navy.

— The Hawaiians are said to want a protectorate over the United States.

— It is estimated that there were 20,000 Knights Templars at the parade at Washington yesterday.

— Two men were killed and others injured by the unexpected force of a gas well which was being tested at Kono, Ind.

— The officer in command of the U. S. S. "Pensacola" has been ordered to take Professor Todd and party to Africa to observe the eclipse of the sun in December.

— Major Grant of New York calls attention to the frequency of fatal accidents from electric light wires, and a meeting of electricians is to be held to devise a remedy.

— The municipal election yesterday at Chattanooga was the most orderly and honest in the history of that city. The Australian system was in vogue for the first time there.

— The Supreme Court judges of New York have amended the court rules so that heretofore divided seats where defense is interposed must be tried in court and not sent to a referee.

— Bank notes to the value of \$20,000, issued by the Concord (N. H.) Bank, made of gold, and other valuables, were unexpectedly discovered by a workman while digging near Red Bank, N. J.

— The Finance committee of the New York World's Fair project adopted a scheme for raising a guarantee fund of \$5,000,000, the committee on Site and Buildings decided on the amount of land needed, including the upper part of Central Park.

Thursday, October 10.

— The Vermont monuments on the Gettysburg field were dedicated yesterday.

— Millions of acres of valuable lands have been surrendered by the Minnesota Indians.

— The Milwaukee Road has been indicted for violations of the Interstate Commerce law.

— The Triennial National Council of Congregationalists was opened at Worcester yesterday.

— The official test of the pneumatic guns of the cruiser "Vesuvius" proved entirely satisfactory.

— The magnificent stone house of Mr. Clem Studebaker, at South Bend, Ind., which cost

about \$300,000, was almost entirely destroyed by fire this morning.

— Mayor Grant of New York city has decided that unless the electric light wires are properly insulated they will be cut, even if the city is deprived of electric lights.

— Judge Day of New York pronounces the law constitutional which provides for the use of electricity instead of the gallows in cases of capital punishment. This settles the case of Kemmler.

— The Pan-American party enjoyed a hurried drive through Worcester, stopped a while at Wilmot and South Manchester, Conn., and at Hartford. They visited the various manufacturers and enjoyed a dinner and reception given by the Governor.

— A despatch from Managua, Nicaragua, says Minister Mizner has settled the canal difficulties and is making progress. This indicates that the chief impediment to the construction of the canal, the hostility of Costa Rica toward the enterprise, has been removed.

— The new Chamber of Commerce building, which is expected to cost about \$400,000, will be erected on the India Street and Central wharf site. Mr. Henry M. Whitney has given the Chamber a piece of land connected with the site, and also assumes the leases on the property, making his gift equivalent to \$50,000.

Friday, October 11.

— Ex-Senator Fair retires from the presidency of the Nevada Bank.

— The Czar arrives at Kiel on the imperial yacht and takes the train for Berlin.

— At the Episcopal Convention yesterday the proposed creation of an ecclesiastical court of appeals was defeated.

— Delegates to the International Maritime Conference are arriving at Washington. The conference will meet next Wednesday.

— The largest double track drawbridge in the world, across the Thames at New London, Conn., was formally opened to travel yesterday.

— The aggregate vote cast in the recent elections in France is as follows: Republican, 4,012,533; Conservative, 2,340,686; Bonapartist, 1,037,666.

— Among the incidents of the Knights' Temples Convocation in Washington yesterday was the visit of the Boston Commandery to the tomb of Washington and the reception given to the Sir Knights by Mrs. Gen. Logan last night.

— The Railroad Gazette publishes a table, showing that 3,111 miles of new railroad were built in the United States during the year 1889 up to Oct. 1. It shows that 5,800 miles of railroad are now under construction, probably one-fourth of which will be completed this year.

Saturday, October 12.

— Another shocking death occurred in New York by an electric light wire.

— The French government will send a commission to Panama to inquire into the condition of the canal work.

— The national conference of miners at Birmingham has declared in favor of eight hours as a labor day.

— The Czar arrives at Berlin and is greeted by Emperor William. No enthusiasm was manifested by the people.

— Achison reached the turning point in its earnings, the fourth week in September showing a gain of \$103,000.

— The formal ceremonies of the Grand Encampment, Knights' Temples, at Washington closed last night with a banquet.

— The steamer "City of New York" which grounded in entering New York harbor, at last accounts remained fast in the mud.

— The Pan-American delegates were given a big reception at Albany last night. At the Capitol Governor Hill gave them a welcome.

— It is expected that Mexico will grant the concession asked for by the colored men from the South, and that at least 20,000 negroes will leave Texas and begin the training of cotton in Mexico.

Monday, October 14.

— The Paris Exposition will close November 6.

— The Czar bade farewell to Emperor William yesterday.

— King Humbert of Italy has given \$8,000 to the sufferers by the recent storm in the province of Cagliari, Sardinia.

— The South and Central American delegates spent Saturday night and Sunday at Niagara Falls, and will go to Buffalo today.

— Senator Manderson has written a letter to Secretary Noble returning the money paid to him under the resending of his pension.

— Rev. Dr. Talmage's Tabernacle in Brooklyn was burned yesterday for the second time in its history. Loss about \$150,000.

— The French liner "La Bourgogne," from Havre, which arrived at New York on Sunday, has on board Miller's picture, "L'Angelus," which was recently purchased for the American Art Association for \$100,000.

— The new French Chamber will consist of 265 Republicans and 211 Opposition members.

— Connecticut voted on the question of adopting a Prohibition amendment, and rejected it.

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## ZION'S HERALD, WEDNESDAY, OCTOBER 16, 1889.

Jordan, Marsh & Co.  
UPHOLSTERY.

In order to induce our patrons to examine our exhibit of fine Upholstery and Drapery fabrics, we have selected Nine Special Leaders in Nottingham, Irish Point and Swiss Lace Curtains, and mark them at prices that must close the entire lot in one day.

100 pairs Nottingham Curtains, worth \$1.25, price - 95c

170 pairs Nottingham Curtains, worth \$1.75, price - \$1.37 1/2

200 pairs Nottingham Curtains, worth \$3.50 and \$4.00, all at - \$2.75

50 pairs Irish Point Curtains, worth \$1.00, price - 95.50

80 pairs Irish Point Curtains, for mer prices \$11.00, \$12.00 and \$14.00, all to be sold at the uniform price of - \$9.00

## JORDAN, MARSH AND COMPANY.

## ANNUITIES.

Those issued by THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK afford the most absolute security

C. A. HOPKINS, GENL. AGENT.

Company's Building, 95 Milk St. Boston

SCOTCH AXMINSTER  
CARPETINGS  
Also some very rare and choice  
ORIENTAL  
CARPETS and RUGS

which are well worth inspection, are on exhibition at the Carpets & Warehouse of

JOEL GOLDTHWAIT & CO.

169 Washington St., Boston.

EAST MAINE CONFERENCE.  
Rockland District.

North Waldoboro. — The pastor, Rev. S. Rogers, is in labors abundant. The parsonage has been shingled, and about \$800 worth of books added to the Sunday-school library. The outlook is good.

Waldoboro. — Several persons have asked the prayers of the church, three persons have been converted, and the church is looking for a good work in the salvation of souls. Rev. H. Hadlock is pastor.

Clinton. — In the early summer the members of this church pledged themselves to their pastor, Rev. W. L. Brown, to put forth extra efforts during the season. As a result, the operation was successful, and the social meetings have been the best for years. Seven persons have been baptized. The pastor has just completed a four years' course in the C. L. S. C. and received his diploma.

Damariscotta Mills. — There is a good revival interest here, led by the pastor, Rev. W. F. Stewart. Many persons are deciding for Christ.

Windsor. — The meetings, under the direction of the Bailey Praying Band, closed Sunday